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therefore it was that he could not imagine that those beings could be called men when they were without language, because he did not think that with the brain that was possible. He had only to say, in conclusion, how heartily he agreed with the paper as a whole.

Sir JOHN LUBBOCK, in reply, said he thought the remarks which had fallen from Mr. Tristram and Dr. Hunt showed the necessity there was for his reference to the opinions of Archbishop Whately, which had been called in question by Mr. Crawford. In answer to the remarks of Mr. Crawford about religion, he would only repeat that many travellers had met with savage races who had no knowledge of religion. Professor Busk had asked him to define civilisation; perhaps the best definition he could give him was to say that he regarded Professor Busk himself as being a very good specimen of civilised man. After a brief reference to the remarks of Sir Walter Elliot and Mr. Tristram, Sir John said Dr. Hunt had asked him for some cases of nations who had raised themselves. He thought many might be given, but he would merely mention the Chinese, Mexicans, and Egyptians as three races who appeared to him to have raised themselves to a certain amount of what Professor Busk would still permit him to call civilisation, independently of any assistance from one another.

The discussion then terminated. The foregoing report of speeches, as well as Sir J. Lubbock's paper, is taken *verbatim* from the *Dundee Advertiser*.

DARWINISM IN GERMANY.*

SCHILLER speaking of Kant and his interpreters, says :—

“Wie doch ein einziger Reicher so viele Bettler in Nahrung
Setzt; wenn die Koenige bauen, haben die Kärner zu thun.”†

This distich applies singularly to the remarkable work of Darwin *On the Origin of Species*. It has been translated into most continental languages, has set the scientific world at loggerheads, and has stimulated the speculative and logical faculties of philosophers, naturalists, and anthropologists.

It is well known that the delay of Cervantes in publishing the second part of his famous *Don Quixote*, induced an anonymous scribbler

* Der Mensch, seine Abstammung und Gesittung im Lichte der Darwin'schen Lehre, etc., von Dr. Friedrich Rolle, Frankfurt-a.-Maine, 1865. (Man, his origin and culture, by the light of Darwin's *Theory of the Origin of Species*.)

† “See how one Cræsus feeds beggars in number.

When builders are royal, how active the carmen!”

to publish a spurious continuation of it, which was, however, speedily supplanted by the master publishing a sequel of his own. Mr. Darwin's book is expressly a preliminary work, an introduction to a more elaborate publication, in which what is there indicated as regards man will be fully, as we trust, developed; when, as he promises us, "psychology will be based on a new foundation, that of the necessary acquirement of each mental power and capacity of gradation, and when light will be thrown on the origin of man and his history."

It is not, of course, our object in this place, to deal with Darwin's theory, but simply to express an opinion whether Dr. Rolle has accomplished his task.

The work before us owes, as we learn from the prospectus, its origin to the favourable reception by the public of a treatise written by the same author, *On Darwin's Theory of the Origin of Species*. This encouraged him to expand the essay into a volume, by applying Darwin's doctrine to man, his descent, and mental development, etc.

The book is divided into six chapters. 1. Ancient and modern theories on the origin of man. 2. Hereditariness and variation. 3. Darwin's theory of the struggle for existence and natural selection applied to man. 4. Descent and development. 5. Races and varieties of the human species. 6. Geological history of the human species. It will thus be seen that, strictly speaking, there is but one chapter devoted to the application of the Darwinian theory, and on another occasion we shall revert to this chapter.

We briefly summarise a few of the conclusions arrived at by the author.

The origin of man and the development of his physical and mental capacity rest upon natural processes, and are the legitimate consequences of prior developments of living forms reaching back to the remotest periods of the history of the earth. In the words of Oken, "MAN IS DEVELOPED, NOT CREATED." Neither the body nor the mind of man renders the hypothesis of a direct creation of man from a lifeless matter necessary. Had not Lamarck's doctrine been ignored or ridiculed, Darwin's theory—which is engendered by it, reappears in a different form, and is supported by more incisive scientific experiments—would not have touched to the quick certain authorities in science. After the lapse of millions of years, we may be unable to trace the development process, but the progress from the ovulum to the developed organism, the development from the cell to the mature state, is patent. All acquisitions of modern science indicate the development from the simple to the compound, and the eternity of matter and force. The fossils in the geological archives are the ancestors of man. The geological history of the earth shows that the

vast number of forms which we systematise under classes, orders, families, genera and species, have not existed at all times, but have appeared in the course of long periods, and that the more perfect types appeared later, and man latest of all. It is clear that such a progress does not indicate creation from lifeless matter, but a development and transmutation.

The geological records are no doubt full of gaps; many former living forms have in the course of time been destroyed, but we are fully justified in anticipation of future discoveries to bridge over these blanks.

Dr. Rolle, we believe, lays no claim to originality. We have, at all events, been unable to find any new arguments, nor are the subjects discussed placed before the reader in a new light. The author is moreover, to judge from many slips, evidently not perfectly familiar with the current literature on anthropology. We find, therefore, Blumenbach and Prichard quoted at greater length than the avowed object of the work warrants; even the customary five races of mankind in appropriate costume, taken from Lawrence's *Lectures on Comparative Anatomy*, adorn the title-page. The work, therefore, derives its value neither from the information it conveys, nor from the vigour with which an important hypothesis is worked out. The great recommendation of the book is, that it is written in an easy style; that the well-known subjects, such as transmission of characters, acclimatisation, variation, etc., are presented in a condensed but very readable form. We believe, therefore, that as a little handbook on the more prominent problems of anthropology, it will and deserves to become popular.

We are especially anxious not to do Dr. Rolle any injustice; for we believe that his book is calculated to do much good. It is by such popular works that scientific superstition will be destroyed. The author writes avowedly for a popular audience, but does not attempt to beguile his readers with long meaningless sentences or evasive statements. The work is a very fair compilation on a very difficult and interesting question, and did space permit, we might be tempted to present a translation of it to our readers. On this occasion, however, we can only find room for the translation of the introduction, which runs nearly as follows:—

“The earliest histories of peoples as we find them in the historical and religious records of Indians, Persians, Egyptians, Hebrews and Greeks, afford no satisfactory clue to the *origin of man*. A variety of ancient theories and interpretations, more or less in accordance with the thinking and sensitive nature of man, have indeed reached us, but they are unsatisfactory, as they do not accord with our present knowledge of the immutable connection between cause and effect. We thus arrive at the conviction that the human species now existing,

furnished as it is with an accumulation of facts acquired by the progress of science, is perfectly justified in attempting the solution of the old problem by a method of its own. The starting points being different, it is clear that the results must more or less differ from those transmitted to us by ancient civilised peoples. This conflict of ideas must necessarily wound some prejudices which time will heal. Old traditions and the results of modern researches generally agree in this, that as regards the origin and development of humanity, the compound grew out from the simple. We may also add, putting aside some few other theories, that from the imperfect arose the perfect, and from a rude beginning a more civilised condition. The life of man, like that of the plant, has a beginning and an end. The beginning of life is under all circumstances simple, both in corporeal structure and in function. Little and weak, naked and helpless, man enters this world not even possessing as much power of resistance as a new-hatched bird.

"Ancient traditions, legends, and historical records agree as regards the origin of tribes and political associations. The derivation of Jewish tribes from nomadic patriarchs, the traditional origin of the Roman empire traced back to the twins suckled by a she-wolf, and many other records of the beginning of peoples and states, are all pervaded by the leading idea of a mighty expansion and higher development from a simple, feeble germ. Just as individuals grow up or perish, so may associations of individuals, under the influence of common conditions, rise or decay. Hence the old historians give to peoples, the origin of which is unknown to them, fictitious progenitors or eponymes.

"Thus, according to the Mosaic genealogy, MADAI is the father of the Medes, ASKENAS the father of the Germans, JAVAN the father of the Ionians, etc. Thus Tacitus tells us that the ancient Germans in their songs attributed their origin to MANN and his three sons. Three chief tribes of the Germans, the INGAEVONES, HERMIONES (or Hermionones), and ISTÄVONES (or Iscävones), are said to have been named after Mann's sons; INGUIO, ISTIO (or Iscio), HERMINO (or Irmino). ISCIO resembles the ASKENAS of the Hebrews, and the ASK of the Scandinavians, a proof of the antiquity of the genealogy, extending from MOSES to the EDDA of the Iclander. We are thus entitled to attribute to the whole human species a development proceeding from the simple to the compound, from a lower to a higher stage. Old traditions and modern researches are in this respect in accord.

"The traditions of old civilised peoples, as well as the narrations concerning existing half savage tribes, are nearly similar. The statements of the Esquimaux and other uncultured peoples differ but little from some of the most ancient records. In most cases the whole human species is derived from a single pair, either created by a divine power, or emanated from it, or grown out from the earth. Commonly woman is represented as having been created last; among the Hebrews from the rib of man, among the Greenlanders from the thumb of the man. Most, though not all records, point to the unity of the human species. Growing development of culture and of mental

progress is frequently indicated, and also a primary perfect state followed by decay. On the whole, the theory of the descent of the human species from a simpler form, and a subsequent development of vital forms and intellectual development seem predominant.

"Modern science, with its incisive researches into the prevalent belief of the peoples, requires, as regards origin and culture, an assumption similar to that generally pervading the traditions—namely, the development of the higher and compound from a more simple root.

"As regards the nature of this *simple root of the human species*, there subsists a wide divergence between old and modern theories. The views concerning the *forces*, under whose influences the development of that root, and the trunk and branches proceeded, differ still more. A meditative dreamy mind sees in everything the power and goodness of Providence; but the cool searching intellect keeps more to the connection of the naked facts; it follows the effects of known causes; it infers from given results recondite but calculable causes, and displays, when it has found what was sought for, faith from the soil which it has appropriated for thousands of years.

"Here we arrive at the old yawning gulf between *believing* and *knowing*, the apple of discord among all highly civilised peoples, culminating in the determination of the question regarding the relation of man to the external world and the first origin of the human species. The greatest difference obtaining between old traditions and the results of modern research, relates to the solution of the question: whether man, as he is, has been *created* by a higher power, outside of the range of still acting natural forces; or whether he was *developed* by a series of normal and calculable natural processes.

"Most traditions of civilised peoples, as well as the legends of half savage peoples, are in favour of the creation of man. The feeling of dignity, the sense of the beautiful, and the consciousness of being separated from the brute, render the theory of creation more acceptable to the vanity of mankind.

"Notwithstanding the unequal struggle with the emotions, the sense of the beautiful and the feeling of dignity, calm examining reason leads us gradually but surely to the development theory. That which has been advanced by *Lamarck* and *Oken* as a mere hypothesis, acquires from hour to hour greater reality, supported as it is by Darwin's argumentation.

"Although the final decision is not yet given, it would not appear to be so far off. No one doubts, at any rate, which theory will ultimately prevail.

"The weight of scientific reason, the observations of similar processes in the present world, and the connection of individual facts, must eventually solve the problem.

"Modern science has still many unsolved questions for explanation. The means and ways are patent, but the means are frequently not within reach, and the roads are long. The question concerning the simple root of the human species first and urgently awaits solution. We are even as yet uncertain whether to derive the whole of humanity

from the self-same human root, or from several roots beneath the human form. The views are divided, the arguments oscillatory; yet the means and ways which may lead to a solution lie before us, and it is not so difficult to determine the period in which the question will be solved.

"Prichard, in the preface to his excellent work on the natural history of man, commences with the following quotation from St. Augustin:—'Men admire the heights of the mountain, the mighty waves of the sea, the high rush of the waters, the extent of the ocean, and the tracks of the stars, and neglect admiring themselves.'"

"At the time of Linnæus the science of man was still so far behind, that this author placed in the same genus 'man' by the side of the various races of mankind, idiotic children grown up in forests, and anthropoid apes.

"Herder, in his "Ideas on the philosophy of humanity," sighs for a modern Galen, who would successively compare man with the animals standing next to him, from the first visible beginning through all animal and mental manifestations up to the full development of the brain.

"We are at present somewhat further advanced in the knowledge of the position of man in the external world, and the relations of body and mind. Still we find ourselves entangled in conflicts and doubts, opposed as we are to inherited faith, and in apparent contradiction to the sense of the good and the beautiful. It is, however, vain trying to stifle this inquiry.

"The advantage of the decision will consist in the proper appreciation of the position which the whole of humanity and the individual man occupy in relation to the present and future living world. The decision of this question will also throw more light on the means by which humanity, as a whole, and the people and the state, as well as the individual, may become physically and mentally more perfect. *Knowledge* is also here the basis of *power*."

THE DESCRIPTIVE ANTHROPOLOGY OF PERSIA.*

It is difficult, says the author, to determine the population of Persia, as there exist no bills of mortality or birth, nor was there ever a census taken for deducing the number of souls from the number of families and the houses they inhabit which might be ascertained; it would give rise

* *Persien. Das Land und seine Einwohner: Ethnographische Schilderungen.* Von Dr. Jakob Eduard Polak, ehemaligem Leibarzt der Schah v. Persien, und Lehrer an der Medicinischen Schule zu Teheran. *Persia, the Country and its Inhabitants: Ethnographic Sketches.* By Dr. J. Polak, late Physician to the Shah of Persia, and Professor at the Medical School of Teheran.